

**THE**  
**CHARLESTON GOSPEL MESSENGER,**  
**AND**  
**PROTESTANT EPISCOPAL REGISTER.**

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

*With the approbation of the Bishop of this Diocese.*

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Front view of

St. Michael's Church


CHARLESTON, S. C.

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## Daily Service is held

In St. Philip's Church on Monday, at.....	XI o'clock.
" St. Peter's " Tuesday,.....	" "
" St. Michael's and St. Paul's on Wednesday,.....	" "
" St. Michael's, Friday afternoon, at .....	V "
" St. Stephen's Chapel on Thursday, at .....	XII "
" St. Philip's on Friday, at .....	XI "
" St. John's Chapel, Hampstead, on Saturday,.....	" "
" The Chapel of "the School of the Diocese," on Sundays, Wednesdays, and Fridays, there is "Evening prayer" beginning at 7, P. M.	

## Church Societies in South-Carolina.

1. Protestant Episcopal Society for the Advancement of Christianity in S. Carolina. Thos. G. Simons, jr, Treasurer, office No. 1, Commercial wharf, will attend at the Library Chalmers'-street, on the 1st Friday after the 1st Monday in every month, from 12 to 2 o'clock. The Library is open every Monday, Wednesday and Friday, from 12 to 2 o'clock. Annual subscription \$5; Life subscription 50.
2. Society for the Relief of the Widows and Orphans of the Clergy—Treasurer, Jas. R. Pringle, Esq. office at J. Adger's, Hamilton's wharf. Annual subscription \$10: subscription to the fund for the support of decayed Clergymen \$5.
3. Female Episcopal Bible, Prayer Book, and Tract Society—Treasurer, Mrs. Jane M. Thomas, Boundary street, north side; Librarian, Miss Jane M. Pinckney, 28 King street, near Whim's Court, by whom Bibles, Prayer Books, and Tracts, are delivered every Monday morning. Annual subscription \$1; Life do. \$10. Members entitled to one Bible or Prayer Book, or 500 pages of Tracts annually.
4. Charleston Protestant Episcopal Domestic Female Missionary Society—Treasurer, Mrs. Dehon. Annual contribution \$5; Life subscription \$20.



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CHARLESTON GOSPEL MESSENGER,  
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Vol. XXV.

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No. 296.

PUBLISHED BY REQUEST.

THE SERMON AT THE CONSECRATION (March, 1847) OF ST. ANNE'S CHAPEL,  
FREDERICTON, NEW BRUNSWICK, BY THE BISHOP.

[EXTRACT FROM THE SAME.]

The text was ZECHARIAH xi, 7.—“I shall now for the convenience of your memories reduce what I have to say to three propositions: First, that external objects, when properly used, are conducive to inward and spiritual religion. Secondly, that they are means only, and subordinate means; and that spiritual and inward religion is their end. These two constitute the Staff of Beauty. And thirdly, that they are most effectually promoted by an union of Christians in a well ordered form of public worship and polity; which is the Staff of Bands.

Now first, that external objects may be properly applied to the ends of spiritual religion, seems to me to be capable of proof from the delight which the mighty Maker himself takes in the contemplation of his own works. It is said, “God saw every thing that he had made, and behold it was very good.”\* And again, “the Lord shall rejoice in his works.”† Indeed it would be unnatural to suppose it otherwise. Who feels so intense an interest in a work of art as the maker of it? Shall feeble and ignorant man feel a godlike pleasure in the discovery of some new law of his Creator's wisdom, in measuring the order and number of his works, in unskilful imitation of the harmonious colouring of ordinary natural objects; and shall the Creator himself be debarred from a much higher pleasure, higher in proportion to his perfect knowledge, exact observation, exquisite wisdom? How then shall not the right use of God's creatures be conducive to the right worship of Him who made them? To worship the creature more than the Creator, is idolatry: but to use the creature to dignify the worship of the Creator, *while the worship is paid to Him and Him only*, is not idolatry, but religion. For let us consider to what end did God vouchsafe us *form, colour, number and harmony*? For what purpose did he create the silvery dawn, the melting hues of twilight, the gay magnificence of the autumn forest? Why is there something in the still hour of eve, in the song of the solitary bird, in the rainbow glancing on the waterfall, in the ever-changing sea, in the majestic flowing stream, in the sudden lighting of the aurora, in the fantastic

\* Gen. i. 31.

† Psalm civ. 31.

and thick ribbed ice, that stirs man's inmost soul, and calls forth strange and sudden emotions? Why does the Book of God answer to the works of God, and dwell so often and so vividly on external nature? Why does the air seem pregnant with sweet sounds, our souls attuned to harmony, and natural harmony to our souls? Why does the simple melody which we have heard as children, or the more full and varied measure of the cathedral choir, still float upon the mind, so that space and time seem annihilated, and distance is forgotten? Did God make all these glorious works for nought? Or are we to suppose them intended only for sensual enjoyment, that the animal man may be gratified, while the spiritual man is neglected? Or on the other hand, are they given us merely to mock us, that we should never use them, never open our eyes to their enjoyment, never suffer our ears to be polluted by the defilement of harmony, never touch the unclean thing; but that it should be said, "Touch not, taste not, handle not, after the commandments and doctrines of men?"\* No, these good creatures are given us for use, not for abuse. Take away the abuse, and direct them into a right channel, and then "every creature of God is good, and to be received with thanksgiving."† "To the pure all things are pure."‡ Now the creatures of God may be said to be rightly used, when we accept them with thankfulness for the ordinary wants of life, without employing any of them to minister to sinful indulgence: or when we use them directly in the service of religion. About the first of these uses there is no question; nor need there be respecting the second. For let philosophers argue, and puritans revile as they will, my firm belief is, that the common sense of mankind will eventually carry the day, and settle the question. Common sense is ascertained by universal feeling. We all know what sensations we experience when we enter a Church that is mean and sordid: that it seems not like God's house: there is no feeling of our own littleness about it; all is earthly, and savours of earth. God's house should be totally unlike every other: it should be, as far as possible, all religion; it should wear a religious aspect, and every part of it should have some religious meaning. Earth should be left behind, or drawn up by golden chords to Heaven. No doubt our best attempts in this way will be very imperfect; still this should be our idea: and we should work up to it in all we do. And does not the Scripture teach us this? Are we not told to praise God with "the best member that we have?" But are all the other members to be silent? If the tongue praise Him, why should not the heart, the feet, and the hands? What difference is there in principle between reading or singing the praises of God with the lips, and engraving those praises on wood, or stone, or glass, as the case may be? Provided they are God's praises, if one member may be employed, why may not all?

And the use of God's creatures to these ends, while it dignifies them, and gives a sobriety and chasteness to our employment of them, enables us to perform an act of reverence, faith, and self-denying love in giving them back to God. A right use of such aids will make a man feel his own insignificance, whenever he enters God's house. He

\* Coloss. ii. 21, 22.

† Tim. iv. 4.

‡ Tit. i. 15.



will come to humble himself, to confess his sins, and to pray. He will come as a firm believer in the truth of his presence, whose majesty is incomprehensible. He will come with a sincere love for Him, whose adorable name he sees engraven on the walls, the mysteries of whose grace he celebrates with rejoicing, and in the fulness of whose joy he hopes everlastingly to dwell. His bodily gestures will be in tune with the feelings of his soul, and God's house with both : and the words of the anthem which we have sung will be the expression of his natural devotion : "*O how amiable are thy tabernacles, thou Lord of Hosts. My soul hath a desire and longing to enter into the courts of the Lord. Blessed are they that dwell in thy courts ; they will be alway praising thee.*"\* So that the right use of external objects is conducive to spiritual devotion.

To this (as it seems to me) reasonable and Christian course, there have been made objections, as indeed to what good thing cannot objectors be found ? And as such objections are often repeated, it may not be amiss to give "a reason of the hope that is in us." It is said, that external objects have no necessary connection with spiritual religion ; and that by laying so much stress on outward things we are in danger of forgetting inward piety. Now that things external do not of themselves produce religion, we cannot doubt. No man is so foolish as to imagine that every Jew who worshipped in Solomon's temple was himself a Solomon, or that every one who chants the Psalms of David feels the full force of those inspired songs. But if there be no necessary connection between external beauty and spiritual religion, is there any closer connection between spiritual religion and external deformity ? The one has at least as little to do with religion as the other. This, however, is not the real question. The point for consideration is, whether the giving to holy things and to holy places the honor that belongs to them is not more likely to promote a religious frame of mind than the with-holding such honor. That there is danger in external forms there is no doubt ; there is danger in every act of a Christian's life : danger in alms, lest we give them ostentatiously : danger in worship, lest we pray pharisaically, or lest we slumber over the prayers, and go to sleep over the sermon. In all we say, or do, or think, there is danger, for our adversary the devil ever seeks to turn our food into poison. Holiness is not ensured by the observance of external rites, but is it ensured by their neglect ? Are they who despise the Church of God, and lay out all their substance in the decoration of their own houses, of necessity the most holy ? So that this argument, as far as it is sound, is a mere truism. We all admit that we are in continual danger of substituting outward acts for inward piety, and of neglecting the interior holiness of our souls. But this may be done every where, and no more belongs to a Church adorned and comely, than to one which is unworthy the name. The evil lies not in the building, but in the heart of man.

The objection is sometimes repeated in other words. God it is said looks to the heart, at the heart only. Cannot God be worshipped in a plain simple edifice with four plain walls, seeing "the Most High dwelleth not in temples made with hands ?" To which we reply, un-

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\* Psalm lxxxiv. 1, 2, 3,



doubtedly He may. The Apostles worshipped in an upper room, because they were poor, and had no other place of worship. St. Paul knelt down on the sea-shore and prayed. Nay, we limit not the Most High to *four plain walls*: we say he may be worshipped without walls, under the open canopy of heaven, in the wild woods, on desert sands, on the melting snow, if it so please us; there is no place where God will not hear faithful humble worshippers. But why speak we of *plain walls, plain Churches*? Is not the meaning of such expressions that, though plain, they are to be perfectly comfortable to ourselves? And that if our own comfort be provided for, the rest may take care of itself? God can be worshipped, and acceptably worshipped, without a house of prayer, if we have none to offer; in a *plain house*, if we cannot provide a better; but let us be well assured, that God is not the more spiritually worshipped, when our meanness refuses to offer him the best of what we have, though the very best is unworthy of His majesty. For when the Most High directed men to build Him an house, he gave directions to build it in so costly a manner, that the most gorgeous of our edifices is perfect simplicity in comparison.\* There is one other objection frequently urged which, as it professes to be founded on Scripture, is worth considering. It is said that to introduce graven characters or carving into a Church is a violation of the second commandment. Here let us observe that, if we take the first part of the second commandment by itself, irrespective of what follows, the prohibition extends to making a likeness of any thing out of the Church as well as in it. *All sculpture, all painting, the very likeness of a living friend, is, according to that view, forbidden.* But if such an interpretation be too absurd to need refuting, then, if we take the two parts of the commandment together, the prohibition will be against our making "*a likeness of any thing in heaven, or in earth, or under the earth, to bow down to it or to worship it.*" We are not to make a reverence, or obeisance, *as an act of worship*, to any human or other form: but when there is no intention nor practice of worshipping any but the one true God, then the commandment contains no other prohibition.

Now is not Divine example the best interpreter of Divine precept?

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\* Let the state of the people of God when they were in the house of bondage, and their manner of serving God in a strange land, be compared with that which Canaan and Jerusalem did afford, and who seeth not that huge difference there was between them? In Egypt it may be they were right glad to take some corner of a poor cottage, and there to serve God upon their knees, peradventure covered in dust and straw sometimes. Neither were they therefore the less accepted of God, but he was with them in all their afflictions, and at the length by working of their admirable deliverance did testify, that they served him not in vain. Notwithstanding in the very desert they are no sooner possessors of some little thing of their own, but a tabernacle is required at their hands. Being planted in the land of Canaan, and having David to be their king, when the Lord had given him rest from all his enemies, it grieved his religious mind to consider the growth of his own estate and dignity, the affairs of religion continuing still in their former manner: "Behold now I dwell in an house of cedar-trees, and the ark of God remaineth still within curtains." What he did purpose it was the pleasure of God that Solomon his son should perform, and perform it in manner suitable unto their present, not their ancient estate and condition. For which cause Solomon writeth unto the king of Tyrus, "The house which I build is great and wonderful, for great is our God above all gods." Whereby it clearly appeareth that the orders of the Church of God may be acceptable unto him, as well as being framed suitable to the greatness and dignity of later, as when they keep the reverend simplicity of ancients times.—*Hooker, lib. iv., p. 536.*



The second commandment was given by God to Moses. Clearly then, what the Most High commanded this same Moses to do at the same time, is the best evidence of the meaning of the commandment. Now God commanded Moses as follows: "*And thou shalt make a mercy seat of pure gold: and thou shalt make two cherubims of gold, of beaten work shalt thou make them in the two ends of the mercy seat. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; and there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony.*"\*

Here are carved symbolic figures ordered by God to be erected in the place "where he would commune with them." And again, "*moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.*"† Here is embroidery with symbolical figures. And again, "thou shalt make a veil of blue, and purple, and scarlet, in fine twined linen of cunning work, with cherubims shall it be made."‡ Here are painting and embroidery with symbolic figures. In the temple of Solomon, also built by divine commandment, we find the following: "*And he carved all the walls of the house round about with carved figures of cherubims, and palm trees, and open flowers within and without.*"§ St. Paul reminds us, that what was done by Moses was done according to a pattern given by God himself; and the sacred author of the first book of Chronicles tells us that, "*David gave to Solomon his son the pattern of all that he had by the Spirit for all the work of the service of the House of the Lord, and gold for the pattern of the cherubims that spread out their wings and covered the ark of the covenant of the Lord: all this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern.*"||

Now we do not say that we, as Christians, are bound to follow the same pattern, or to work in the same manner: but this must be admitted, that if such kind of work were contrary to the intention of the second commandment, the Almighty never would have introduced it, *once and again*, into his own temple, framed expressly according to his directions: and that if we do not look to God as the interpreter of His own laws, we can have no real respect for his authority. All we have to guard against is this, that no object, symbolical or commemorative, be set up as an object of worship; and that neither the cross, nor the likeness of our Saviour; nor any other "likeness of any thing in heaven above, or on the earth beneath," be exhibited, to be worshipped, adored, or bowed down unto. This undoubtedly is idolatrous; but to adorn God's house as God himself adorned it, is not idolatrous.¶

\* Exodus xxv. 17, 18, 20, 22.

† Exodus xxvi. 1.

‡ Exodus xxvi. 31.

§ 1 Kings vi. 29.

|| 1 Chron. xxviii. 11 to 20.

¶ The ceremonies in use amongst us being in no other respect retained, saving only for that to retain them is to our seeming good and profitable, yea, so profitable and so good that if we had either simply taken them clean away, or else removed them so as to place in their stead others, we had done worse: the plain and direct way against us herein had been only to prove, that all such ceremonies as they require to be abolished are retained by us to the hurt of the Church, or with less benefit than the abolishment of them would bring. But forasmuch as they saw how hardly they should be able to perform this, they took a more compendious way, traducing the ceremonies of our Church

But it is time that we proceeded to show that these external aids to devotion are not devotion itself. They are *means*, not *ends*: subordinate means, and only to be used as means. Holiness, that is good works springing out of a lively faith, is an essential part of the "Staff of Beauty;" for what says the Psalmist, "Who shall ascend into the hill of the Lord, or who shall rise up in his holy place? He that hath clean hands and a pure heart."\* And again, "The King's daughter is all glorious within."† And in another psalm, "Thy people shall offer thee free-will offerings, in the beauties of holiness." What is the language of the Prophet? "Wherewith shall I come before the Lord, and bow myself before the Most High God? What doth the Lord thy God require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"‡ And what says another Prophet? "When ye make many prayers, I will not hear; your hands are full of blood. Wash you, make you clean: cease to do evil, learn to do well."§ And St. James in a like passage, "Draw nigh to God, and he will draw nigh to you. Cleanse your hands ye sinners; and purify your hearts ye double minded."¶ What are the words of our Saviour to the buyers and sellers in the temple, "My house is the house of prayer, but ye have made it a den of thieves." With what stern severity does our Lord reprove the hypocritical worshipper, "Woe unto you, scribes and pharisees, hypocrites; for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, mercy, judgment, and faith. Cleanse first that which is within the cup and platter, that the outside of them may be clean also."|| What says the

under the name of being popish. The cause why this way seemed better unto them was, for that the name of popery is more odious than very paganism amongst divers of the more simple sort, so as whatsoever they hear named popish they presently conceive deep hatred against it, imagining there can be nothing contained in that name but needs it must be exceeding detestable. The ears of the people they have therefore filled with strong clamour: "The Church of England is fraught with popish ceremonies: they that favour the cause of Reformation maintain nothing but the sincerity of the Gospel of Jesus Christ; all such as withstand them, fight for the laws of his sworn enemy, uphold the filthy relics of Antichrist, and are the defenders of that which is popish." These are the notes wherewith are drawn from the hearts of the multitude so many sighs: with these tunes their minds are exasperated against the lawful guides and governors of their souls; these are the voices that fill them with general discontentment, as though the bosom of that famous Church wherein they live were more noisome than any dungeon.—*Hooker, lib. iv. p. 543.* And again, p. 583. The common conceit of the vulgar sort is, whensoever they see any thing which they dislike and are angry at, to think that every such thing is scandalous, and that themselves in this case are the men concerning whom our Saviour spake in so fearful manner, saying, "Whosoever shall scandalize or offend any one of these little ones which believe on me," (that is, as they construe it, whosoever shall anger the meanest and simplest artisan which carrieth a good mind, by not removing out of the Church such rites and ceremonies as displease him,) "better he were drowned in the bottom of the sea." But hard were the case of the Church of Christ, if this were to scandalize. Men are scandalized, when they are moved, led, and provoked unto sin. At good things evil men may take occasion to do evil; and so Christ himself was a rock of offence in Israel, they taking occasion at his poor estate and at the ignominy of his cross, to think him unworthy the name of that great and glorious Messiah, whom the Prophets describe in such ample and stately terms. But that which we therefore term offensive, because it inviteth men to offend, and by a dumb kind of provocation encourageth, moveth, or any way leadeth unto sin, must of necessity be acknowledged actively scandalous.

\* Psalm xv. 1, 2.

† Micah vi. 6, 8.

¶ St. James iv. 8.

† Psalm xlv. 13; Psalm cx. 3.

§ Isaiah i. 15, 16.

|| St. Matthew xxi. 13; xxiii. 23, 26.



great Apostle of the Gentiles ? "If any man defile the temple of God, him shall God destroy."\* What is the awful language of the Book of Revelation ? "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh any abomination, or maketh a lie."†

And without this practical faith, not all the beauty, nor all the gold of the temple will avail us ; nay the very pavement of the sanctuary would cry out against us. But if, while we employ God's creatures in the service of his sanctuary, we build on *right principles* ; if we worship him with devout reverence, and live always as in His presence ; if we employ *right means*, and never neglect the continual refreshment of our souls by reading His most holy Word, offering to Him the tribute of continual Prayer and Praise, and by feeding upon Christ in our hearts in His most holy Sacrament ; and if these issue in *right actions*, in a humble, pure and holy life, then the "Staff of Beauty" will be whole and unbroken, then will our Lord's words be fulfilled to the very letter, "these ought ye to have done, and not to leave the other undone."

It only remains that I say a few words on the "Staff of Bands ;" in other words, that outward and inward holiness are promoted by an union of Christians in a rightly-constituted and well-ordered form of government and worship. And I trust in God that ours is such a form as we have now mentioned.

A staff implies *authority* ; which is given us in God's word by the ordination of Bishops, Priests and Deacons, continued in the practice of the Church to this day.

A staff implies *direction* ; which we find in the Holy Scriptures, publicly read, publicly preached, and openly given to all our people, without exception.

A staff implies *support* ; which we find in these two great means of grace, Baptism and the Lord's Supper, continually repeated, and exhibited according to the direction of our Master for the benefit of the faithful.

A staff implies *comfort* ; which we find in our sound form of words in the Book of Common Prayer : a book so *scriptural*, that it is full of scripture from one end to the other, and built altogether upon it : so *catholic*, that nothing therein is found contrary to the decrees and practice of the Apostolic, nay the universal Church, men's private fancies only being excluded : so *comprehensive*, that every man finds his wants represented and his petitions anticipated : so *varied*, that we may reap fresh pleasure from it, every time we use it : so *full* and *frequent* in its offices of prayer, that, let a man be as devout as he will he will find his devotion cannot soar to a higher pitch, if it be sober, rational and Christian ; and withal so *elevated*, that it leads us above, the narrow views and petty prejudices of party into the calm and holy atmosphere of heaven.

These are bands of which no Churchman ought to be ashamed. Like the Collects of the Church, it may be said *colligunt et colligant*. They gather together in one body men of every age, and every clime,

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\* 1 Cor. iii. 17.

† Revel. xxi. 27.

and every station, and every diversity of feeling: and they bind them all in high and holy offices of love. And while others turn aside to drink of other waters on the right hand or on the left, I desire no higher honor, blessing, or happiness, for myself or my children, than to drink of this well of English undefiled, and to uphold in my poor measure the "Staff of Beauty and the Staff of Bands," as set forth in the Book of Common Prayer.

Of the building in which we are now assembled for the first time, it becomes me to say no more than this, that it is a very simple, humble, and unworthy effort to glorify God, and, to give access to His worship to all who choose to avail themselves of his ordinances, *especially to the poor*. And as in building it, it is my duty not to look for human praise, so is it equally incumbent on me to give no heed to the rash and groundless censures of those, who say "*Our lips are our own, who are they that ought to speak, who is lord over us?*"\* To the erection of this building scarcely any one has been asked to contribute: for I consider that your contributions of a larger kind are reserved for a larger edifice, in the erection of which a great number of the inhabitants of this place pledged themselves solemnly to support me. From you particularly I claim that support: as your Bishop, as your friend, as one who has no interest at heart but yours, as one who, whatever may be his personal failings and defects, desires to benefit you, your city, and the people of this Province. And I shall have your support. You gave it to me publicly, and on certain principles, as publicly declared, (the question of site being, by unanimous consent, left, at your request, entirely to myself.) My principles are unchanged: and you will never, I should imagine, suffer me to build on, and say, "We went down with him to lay the stone, now let him go and finish it by himself."

As regards the collection for this day, it will be appropriated to the providing a durable stone fence around this chapel, But oh that God may have better things in store for us! May He grant, not the erection of walls of stone, but the taking away of "hearts of stone," and give us "hearts of flesh."

In this place may many a sluggish soul be quickened to a sense of duty, many a wanderer be recalled, many a consistent Christian be edified, many a mourner wipe away his tears. Here may the "Sun of Righteousness arise with healing on his wings," and grace, and love, and peace be multiplied. And may the blessing of Moses, the man of God, rest upon us all. "The Lord bless us, and keep us: the Lord make his face to shine upon us, and be gracious unto us: the Lord lift up the light of His countenance upon us, and give us peace."†—  
AMEN.

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FOR THE GOSPEL MESSENGER.

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UPPER SOUTH-CAROLINA.

*Messrs. Editors:*—Circumstances have forced on my mind a train of reflections I would submit to your useful pages, with prayer and hope, that they may elicit the warm sympathies of some of our low-country members of the household of faith, in the spiritual destitution of

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\* Numbers vi. 24, 25, 26.

† Psalm xii. 4.



their less favored brethren in the interior and mountain regions. Nothing can surpass or equal the painful impression on the eye and ear, as you journey through old and new settled villages, where there is no house of prayer whence issue pious strains of worshippers of the Lord of Sabaoth; and the services of God's ambassadors are anxiously solicited. It revives the pleasant memory of the rich man of Aramathæa, who begged the body of Jesus for the sacred honor of interring it in his own new sepulchre, and prompts an ardent supplication to the Giver of all good, to raise up like-minded Christians, endowed with ample means. *Then*, as doves that fly to their windows, would be seen the many who desecrate the Sabbath and have no sense of religion, remembering the Lord's day to keep it holy, and acting in their ordinary intercourse with their fellow immortals, as they that must give account. And sensible of the advantage and glad of the privilege of a local habitation, would be heard their earnest and availing invitation to others in whom they were religiously interested "Come and let us go into the house of the Lord." It is for these moralizing and soul-saving results, we would plead with your readers and others, according to their ability, to contribute towards the erection of Churches where there are none; and the supplying of them with competent ministers. To effect these most desirable ends, it is not the purpose of this article elaborately to draw on Bible arguments. The rich in this world's goods, who know how to appreciate their Christian privileges, withhold not what they have to spare, from (we would prefer to say) an insensibility to the force of those arguments; but they give not more freely to the religious wants of their necessitous brethren, from an ignorance of the actual existence of those wants. It is in this firm persuasion we write, that they may be informed in the premises; and of the real condition of many places in our own beloved State, without Church or Ministry: while more than would be sufficient to supply them is sent abroad to scarce greater heathen than are to be found in our own borders. It will be admitted that, if charity should not *end*, it should certainly *begin* at home. Here, a wide field is open for its diffusive exercise, if facts derived from observation be admitted *authority*. Guided by the last census of 1830, a population of 180,000 dwell in Pickens, Anderson, Greenville, Spartanburg, Union, York, Newberry, Laurens, and Abbeville. In these nine districts we have but three Churches, and two Clergymen—(not including a church erecting, and a Deacon officiating, gratuitously, at Glenn's Springs, in Spartanburg district.)

I have no reliable statistics by which to compute the number of our communion resident in those districts. But it may be fairly granted to amount to a congregation at least, in each one of them. Taking this limited admission as the basis of our appeal (and several congregations might be formed on the nucleus of one duly organized) it is a matter of serious concern and deep regret, that so many educated in our most holy faith, and devoted to our beautiful form of sound words, should be debarred their accustomed public worship, for lack of a sacred house of assemblage. The zeal of others, more numerous, has outstripped us in this needful provision, and we may derive a profitable lesson from them, whose timely availment of opportunity has cement-



ed them in a body and united them in stated worship. A deficiency of that stimulus is the sole obstacle to a like success with us. The complaint and lamentation is a want of Christian sympathy in those who abound; together with the pecuniary disability of well wishers to our Zion, who have done what they could towards the procurement of their mode of worship, but cannot, unaided, succeed either in the building of a Church, or in the ministration of the divine word. In promotion of these desirable objects, a subscription has been opened at Anderson, a promising village 14 miles below Pendleton, and whose climate affords a safe and pleasant retreat from the bustle and heat of our Atlantic City, to be reached in three years by the facility of a rail-road. That subscription succeeding, it will be adding another ecclesiastical link to the chain from the sea-board to the mountains, towards which emigrants from the low-country are increasingly tending, and a blessing to be conferred on a portion of the household of faith, as the ark was to the house of Obed-edom.

Next to an appeal to the liberality of individual members of the Church in the low-country, in behalf of the upper districts, is a reliance on the aid of the "Protestant Episcopal Society for the advancement of Christianity in South-Carolina." Its design is known, not to contribute to the erection of places of worship, but to supply them with ministers not otherwise to be obtained. In that way congregations have been formed and organized, and churches thereby built, that have been sustained, till in a few years self-supporting. Owing to that fostering care it is that our list of clergy has so increased, and additional parishes have arisen and flourished, furnishing more representations of both orders in Convention.

This is encouraging to that noble Society. Shall it not be so to new parishes, few in number, and struggling with difficulty at the outset? They cheerfully refer to its Constitution, and find it to contemplate the revival of decayed and the formation of new parishes. For those good purposes it was instituted, and a reference to the annual report of the Board of Trustees, will attest the success, for past years, of its operations. It is respectfully asked, why are they suspended, or confined to a more limited extent? Why has the support of some Missionaries been curtailed, and others apportioned a beggarly sum? Is it expected that zealous Ministers untiringly laboring for the spread of the Church, shall receive nothing, because they possess some means *independently*? Are Churches that have already been built by the hard efforts of self-denying contributors, to be closed from their inability to supply them with Pastors? These are serious questions to an interested portion of our communion far distant from the City, which they would present to the earnest immediate consideration of those to whom alone, under God, they can look for help in their day of spiritual need. Residents in places of large resources, are not aware of the privations of country parishes. The City Clergy are secure of their salaries, and have recourse to the valuable *Library of the Episcopal Society*. So much saved, is so much gained. They have not to buy all the books they read, and their minds can be improved, and their usefulness increased, by the literary implements furnished them. The City and adjacent Clergy, can, at little or no expense, attend the an-



*nual Convention*, and enjoy the privilege of sharing in its legislation. The country Clergy have, at best, inadequate and precarious support. And out of what they do receive, are to be supplied their scanty shelves with indispensable works. Thus hampered, they are disfranchised, and deprived the means of improvement open to others. And also, prevented extending, as they would, the fruitfulness of their professional services, to neighboring fallow grounds. A horse is to be bought and fed; and travelling expenses must be paid. We read, in rebuke of all this, "Whatsoever ye would that men should do to you, even so do to them." "Who goeth a warfare at any time at his own cost?" "Even so hath the Lord ordained, that they who preach the Gospel, shall live of the Gospel." The advancement Society is the appointed instrument for the spread of that Gospel, as far as our agency is concerned, *throughout the State*; and the Trustees are the delegates of its members, to effect that *avowed purpose*, in the prescribed way. Then, what stops, or retards, its useful operations? We know of closed Churches; and of those as sheep, having no shepherds, and of disheartened stipendiaries; and of others, who with proper encouragement, would organize a congregation, and take steps to build a house of prayer. Whilst others are alive to their distinctive interests, why are we indifferent or lethargic and inactive?

Is it the same whether we gather and feed our own flock, or others do it for us? One thing is certain, if we do not, others will. That is the conclusion of the whole matter, we have designed to submit in this article to our brethren in general, and in particular to the wise and pious counsels of *the Board of Trustees*. The divine command *to the forest of the South*, is to *hear the word of the Lord*. "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

VIATOR.

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FOR THE GOSPEL MESSENGER.

#### HINTS FOR PUBLIC WORSHIP

What mean ye by this service? is a question often asked by those who *witness* the services the Church. And the question, however it may excite surprise in a Churchman's mind, is a very natural one. 1st. Parents are in fault. They do not talk of these things when they lie down, when they rise up, at their going out, at their coming in, or by the way-side. From my earliest recollection I usually attended the Church; yet I distinctly remember that I was twelve or thirteen years of age, when I accidentally discovered that the rubrics would assist me to find the places. Until then it never occurred to me to read them. I recently met with a gentleman about seventy years of age always an attendant at Church, in the full vigor of his faculties, of standing and information, who yet did not know that we had *Presbyters* in the Church. The Clergy are in fault. I do not recollect ever to have heard any instruction whatever given to us in the Sunday School, or in the



Church, upon the meaning of the service, or the manner of performing our parts in it. But the faults do not end here. Enter a Church and there you may see them in their full deformity, the burden shared by minister and people. The Church teaches us at our entrance within the courts of God's house, to bow the knee, and ask for grace to aid in the discharge of the solemn duties in which we are about to engage. Why is this beautiful custom neglected by so many of the young? Doubtless because they are as ignorant of the requirement of the Church, and perhaps of the meaning of the act, as I was when a youth. But let us pass to the Confession, Anthems, Prayers, &c. The same reason holds here for the neglect, the listlessness, that pervades the congregation. They have not been taught the meaning of these things, or their duties in relation to them, and they have not taken pains to study out and reflect upon their import, for themselves. Well may a recent writer in the *Banner of the Cross* inquire whether any canon had been passed in the Church prohibiting the people from taking part in the services, abolishing the responsive portions. How few engage in them. And they seemingly in defiance of the minister, who in very, very many congregations, scarcely allows himself time to take breath, before he breaks in upon the few timid worshippers who venture to whisper just above silence the part allotted in days of yore to them. I have many times tried, by beginning the instant the Clergyman had pronounced the last word of a petition, even when the responses are shortest, as in the litany, to conclude my response before I was caught up by him, but in vain. Nay, more, I have sometimes begun before he finished, but even then I could not always succeed. In reciting the Commandments, the three shortest ones especially, it is next to impossible for the most voluble speaker to utter the response to one, before some of the Clergy begin and even finish the next. At one Church which I used to attend, I gave over the attempt to repeat the Creed, for the Priest led off at a speed that I was utterly unable to equal. I know not what effect such *races* may have upon the minds of others, but if they influence many as they did me, every Clergyman who loves the souls of his people, would adopt a different course. Many a time has it caused emotions within me which should never be excited in any man's breast, least of all in the Church of God, and by His ambassador. But the fault is not in every instance wholly chargeable to the Ministry. The people share the blame. I have frequently read the service in congregations, (and with me it is a rule both to take and give ample time for each to perform his part) but so faint in many instances have been the responses, that I have been obliged to strain my ears in order to catch any sounds by which to mark the time for me the resume. Indeed I have often been obliged to repeat mentally and slowly the people's part, in order to judge when it was my turn. This is no exaggeration, but sober fact. Ought these things so to be? Being thus, is it any wonder that strangers ask, "What mean ye by this service?"—Is it surprising that they tire of, and dislike it? That they think and speak of it, as a cold, barren, heartless, lifeless service? I remember the time when I thought to go to Church, the most wearisome task that could be imposed upon me. And I am now persuaded that it was the manner in which our noble liturgy was mu-



tilated and murdered, that made me so regard it. Where, out of the Bible, from which, by the way, far the larger part of it is taken, can so sublime a compilation be produced. The Sentences—terse, pointed and admirably calculated to arrest attention. The exhortation, direct, clear, succinctly descriptive of the various parts of worship, in which we are called upon to engage, and full of mild persuasion. The Confession humble, comprehensive, trustful. The Absolution—replete with comfort to the truly penitent believer. The Anthems—rapturous, inspiring, elevating. The Prayers—simple, lofty, devout, fervent, evangelical. Well might even a learned Methodist regard the Prayer-Book as “next to the Bible, the book of his understanding and his heart.”

Should this, the first of uninspired compositions be so misused? And that too, by those who are appointed to stand in the house of our God, and professedly employ this work in conducting the worship directed to the Father of our spirits.

Once more: the Music of our Church. If it be true that it is a part of God's worship, ought it not to be performed with reverence and decency? If it is true that it is capable of elevating the soul almost to a participation in the anthems of those whose golden harps are employed night and day in hymning the praises of God and the Lamb, ought we not to strive and make it fulfil this end? But what is the *fact*? One, two, or three *paid* performers are enclosed in a contracted uncomfortable part of the Church, called the Choir, and then they lead, as it is said, (monopolize is more generally true) the singing. Sometime they are too listless or indifferent to do that for which they are paid, and then the congregation, if any of them try to sing, must follow the organ, if *they can*. But if ambitious to show off, new tunes are constantly being introduced, the congregation is treated to a *hearing*, long enough to learn, and possibly to like them; when these are discarded, and a new set brought out, to meet, in due time, a like fate. Are not these crying evils that demand instant reformation? Among all the sweet voices which abound in our congregations, cannot a few be found who are willing to consecrate that gift of their Creator to Him who gave it? Will not these take possession of our Choirs, and do their duty, regardless of the sneers, or it may be, the anonymous insulting letters, which the cowardly, the ignorant, and the vile may pour on them? In other cities, ladies and gentlemen compose the choirs, who adorn the first circles of society. Shall the vulgar prejudices of the irreligious prevent Christians here from a like devotion to the cause of God? Have not the sons and daughters of Carolina sufficient moral courage to brave the jeers of scoffers? The organists of our Church ought to be selected with care. If it is impossible to procure Christians for this situation, surely we should endeavor to procure those who have a decent respect for religion. Surely the minister should take care to prevent an organist from playing the people in and out of Church, as is the phrase, with opera music, quick step, or even Haydn's military movement, as I have known to be done. Nor should they be suffered to break in upon the devotions of those who pause a moment after the blessing, to thank God for the privileges of His worship.

And finally, if the *non-professing* portion of our congregations would

also pay the decent respect to God's house, of pausing a moment, and then walking out with the orderly manners that mark their withdrawal from the house of a friend, and which no *gentleman* would neglect to observe, much would be added to the solemnity of the occasion. Is the house of God the place where all the courtesies of life may be violated with impunity? Must people rush from it as if it were on fire, or its atmosphere pestilential? Ministers, ladies, gentlemen is it necessary to employ the "word of exhortation" to incite you to the performance of duties which your vows, your profession, your characters demand of you! I cannot think so. It is, I fain would believe, sufficient to point out past neglect and impropriety, to insure future reformation.

ΔΙΑΧΟΝΟΣ.

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### NOTICES OF NEW PUBLICATIONS.

*An Essay, on the proper rendering of the words Elohim and θεος into the Chinese Language: By WM. J. BOONE, D. D., Missionary Bishop of the Protestant Episcopal Church of the United States to China, 1848.*—The knowledge of the Chinese language—the skill in refutation, in stating an argument, and in summing up the evidence, which are manifested in these pages, render them interesting even to the general reader, while they reflect honor on the author, and the branch of the Church which he represents. The extracts we make will render the design of the book perfectly intelligible, while they illustrate not merely the intellectual ability of the author, but his pious feelings and the zeal which actuates him in his important undertaking. "We object to use of *Ti* : 1. That it is not the appellative name of God, or of any class of Beings either human or divine, but is a title given alike to gods and men. 2. That all the Dictionaries, both native and foreign, give Judge or Ruler, as the meaning of *Ti*, whilst they give no intimation of its being the appellative name of God. 3. That meaning Ruler, and not God, it is wholly unsuitable to express the doctrine of the Trinity. 4. That *Ti* was never used even as the title of more than six Beings who were worshipped in the state religion, that *neither of the Six* was ever worshipped by *the people* of China, and that five of these six are now worshipped by no one. 6. That if *Ti* be used in the translation of the First Commandment it will forbid civil government; and 7. That it will not forbid ninety-nine hundredths of the false worship now offered in China. These objections appear to us so weighty, direct and palpable, that all, who regard them as sustained, by the evidence we have adduced, will agree with us that the use of *Ti*, to render *Elohim* and θεος in the translation of the Sacred Scriptures, is wholly inadmissible. We give a few additional texts of Scripture to show how subversive of civil government, the use of this word to render *Elohim* would prove. "I am the Lord and there is none else; there is no God beside me." Is 45:5. "Is there a God beside me. Yea, there is no God, I know not any." Is 44:8. What would be thought of the English Translator who should use the word King as that whereby to render *Elohim*



into English, in the passage quoted above. And yet *King* is not more commonly used, nor more well known as the title of the Ruler of the English nation, than *Ti* is as the title of him who rules over the Chinese people. Should we render God, in the passages above cited, by a word which is constantly used to designate the individual who holds his office, *Táu Kwáng* would surely have just cause of complaint; and who could wonder, if under such circumstances, he were to forbid the distribution of our books? Who could blame him if he did? In conclusion, we have only to beg that the arguments, produced in favor of the use of the words *Shin* and *Ti* respectively, may be carefully compared, that a right judgment may be formed which of these two words is in truth the appellative name of God in Chinese. With respect to *Shin* we have seen, 1. That it is unquestionably the name of a class of Beings to whom the Chinese have always offered and still offer religious worship. 2. That the *Shin* are the highest of the three classes of invisible Beings, whom the Chinese worship. 3. That the Being worshipped in the *Kiáu* sacrifice (the highest ever offered in China) is the *T'ien Chí Shin*, "God of Heaven." 4. That this *T'ien chí Shin*, is styled *Sháng Ti*. 5. That *Sháng Ti* is called repeatedly the most honorable of the *Shin*. 6. That Drs. Morrison and Medhurst, in their Dictionaries both give *Shin* as the appellative name of God in Chinese; and lastly, that all the Missionaries whether Protestants or Romanists, have used *Shin* in their writings as the appellative name of God, whilst none of them have ever used *Ti*. This is an amount of positive testimony in favor *Shin* being the appellative name of God in Chinese, which we risk nothing in saying, cannot be produced in favor of any other word in the language. Whatever objections, therefore, may be urged against the use of this word, must be answered by the exigencies of the case. *Shin*, is the only word the Chinese language affords us, that can be regarded, after a careful examination of the subject, as having any just claim to be considered the appellative name of God. This word we must therefore use to render *Elohim* and *θεος* *malgré* all objections. If we could remodel the literature of the country, we would forbid the employment of *Shin* as the Pantheists have used it, we would forbid its use for the human soul; but we must take the Chinese language as it is, and can only use the best terms it affords us, it being the only medium through which we can make the Chinese people acquainted with the Sacred Scriptures. That *Shin* is used for all objects of religious worship, including the manes of the dead, makes it only the more available to prohibit all false worship to which this people are addicted. If the writer may judge from his own past experience, the objection which has had the greatest weight with the Missionaries, and prejudiced their minds most against the use of *Shin* for the true God, is the fact that it is used as the appellative name of a class including so many contemptible Deities, that it seems to them almost contamination to call Jehovah by a name that is common to such Beings. This feeling is most natural, and can only be overcome by remembering that we use this common name to negative the existence of these contemptible and imaginary Deities. A Greek or Roman Christian must have had the same feeling with respect to the use of *θεος* or *Deus*. There is no individual of the class called *Shin*, who

is more insignificant than Priapus, or Sterentius, or Occator; not to descend lower into the Greek and Roman Pantheon. The appellative name of God in use in each heathen nation must be used. The truths taught in the Bible can alone purify the language, as well as the hearts, of a heathen people.

The writer indulges a strong hope, that, as all the Missionaries have hitherto agreed in using *Shin*, to translate *θεος* when heathen gods were referred to, they will all ultimately be led to see the propriety of using this same word to render *Elohim* and *θεος* in all cases. The question is one of the utmost importance to the spread of the Gospel in China, and claims from all those connected with the missionary operations here the most prayerful and careful consideration.

May God of His infinite goodness grant wisdom and grace to the Directors of the Bible Societies so to decide this question as shall be best for the interests of the Redeemer's cause, and for the salvation of the perishing millions in China, who are expecting the word of God from their hands. Upon the Missionaries themselves however must rest the heaviest responsibility in this case; theirs is the chief anxiety, the warmest interest. May the gracious Saviour be present with them all, that the diversity of opinion which now exists on this vital point—the name by which we shall call Him for whom we claim the homage of all hearts in China—may not cause any breach of the harmony which has hitherto existed among the Protestant Missionaries in China. The writer's constant prayer is that all those in China, "who do confess God's Holy name may agree in the truth of his holy word, and live in unity and godly love."

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*A Sermon, preached by the Rector, in Trinity Church, Newport, R. I., on the Sunday after Ascension Day, 1848.*—They who are not convinced by this Sermon, will at least admit that the case is well argued, and that some of the arguments cannot be met but by a modification of the pew system, so far as to have many free seats and good ones—not such as none but the humble will use.

In England, it is said, the open seats for hearing, seeing and convenience generally are as well adapted as the pews. The *history* of the pew-system is thus narrated. "Pews, or private possessions in the Sanctuary, were unknown under the old covenant of the Law. There was nothing of this kind in the Holy Temple at Jerusalem. No man called any part of that sacred structure his own; no one possessed an exclusive right to occupy a certain place when the prayers and sacrifices were offered up; no one could buy or sell such a place; nor rent it for an annual payment; nor give it away in a will. The Temple was a house of prayer *for all people*. The rich had no greater privilege there than the poor. He that brought a turtle-dove could draw near to the altar of God as freely as those who came with the firstlings of their herds and flocks. Every one was required to contribute a portion of his property for the service of God and the support of the priesthood; but no one was permitted to claim a part of the House of the Lord, in return for his contribution. . . . . The pew system was not established by the LORD JESUS CHRIST, nor by His Apostles. The New Testament is as silent concerning it as the Old. It is no more a



part of the Gospel, than of the Law. Although "the Lord hath ordained that they who preach the Gospel, should live of the Gospel;" yet He has not said that they should live by means of taxes upon pews. . . . . Private pews began to make their appearance in the English churches in the *sixteenth* century; but they were not common until the middle of the *seventeenth* century. The practice of owning seats in churches has not been an ordinary practice more than two hundred years. Let us now consider the evils which it has caused." As to "the evils" we are told—"Since seats are bought and sold like any other possessions, those who have no money must either stay at home or beg a place. Multitudes of people, in all our cities and large towns, are thus deprived of the services of the Sanctuary. They stay away from the House of God, because they have no right to a seat there; because they cannot buy a place in which to offer prayers and hear the Gospel preached; because if they should venture within the doors of the Church, they would be made to feel by the place assigned to them, or by the necessity of finding for themselves an unpurchased spot, that they are *poor*, that they are not proprietors in that building. It is true, there are those who pretend this excuse for neglecting public worship, when in fact they have no desire to attend. It is true, the poor ought not to refuse, through pride, the meanest place in the House of God. But ought we not to take away both the false excuse and the foolish pride? Make the House of Prayer free for all people, and then none can allege that poverty keeps them out. . . . . The Book of Common Prayer is not in harmony with the modern pew system.

"Our Mother, the Church, hath never a child,  
To honor before the rest;  
And she singeth the same for mighty kings,  
And the veriest babe on her breast;  
And the Bishop goes down to his narrow bed  
As the ploughman's child is laid,  
And alike she blesseth the dark brow'd serf,  
And the chief in his robe arrayed.  
She sprinkles the drops of the bright new birth,  
The same on the low and the high,  
And christens their bodies with dust to dust,  
When earth with its earth must lie;  
O, the poor man's friend, is the Church of Christ,  
From birth to his funeral day;  
She makes him the LORD's, in her surpliced arms,  
And singeth his burial lay."

"It is not true that the abandonment of the pew system would be followed by confusion, incessant change of place, and other annoyances. It is remarked by a writer upon this subject that "Men have a natural tendency to fall into a regular manner of doing, whatever they are called upon to do frequently. The seat which one has once occupied, he will, on that very account, be the more likely to occupy the next time he visits the place. Such is the invariable course of things in our courts and other regular public assemblages. The *tenure* by which we now hold our accustomed seats in the sanctuary would indeed be changed. What we now claim as legal and proprietary right, would then depend upon the law of kindness and Christ-

ian courtesy. . . . . No error becomes a truth through length of time. And the pew system has no great antiquity to boast. The Church of God existed without it, under the Law and under the Gospel, for three thousand years. It is an innovation and a usurpation. It had its origin in pride and selfishness. It takes away from the poor their right to hear the Gospel preached. It makes the House of God a house of merchandise. It desecrates the sanctuary with bargains and auctions and profitable pew-rents. It substitutes taxes for voluntary offerings and subscriptions. It must and will be overthrown. God speed the day when every church shall be a House of Prayer for all people, and "whosoever will" may "take the water of life freely." . . . . . The sale of seats in the House of God is contrary to the known principles of the English constitution—it being a part of the Common Law of England, according to Lord Stowell, "that the payment by money for seats is an illegal practice;" and the Common Law of England is in general founded on the dictates of Christianity. . . . . It is a joyful and pleasant sight to see rich and poor acknowledging that the Lord is the Maker and Redeemer of them all; and thereby good feeling and fellowship are promoted amongst mankind."

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### SELECTIONS.

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[From the *Utica Gospel Messenger*.]

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#### OF ELECTION, PREDESTINATION, AND THE SEVENTEENTH ARTICLE OF THE CHURCHES OF ENGLAND AND AMERICA.

The word "*elect*" and its derivatives occur too often in the Holy Scriptures, to leave any doubt on the mind of the reader that the doctrine of Election is, in some sense, a most important one. It has moreover been the subject of a vast amount of controversy and discussion in late years.

On this subject there seems to have been four distinct theories—besides several composite ones made up from parts of the four.

1. That God chose from eternity from His mere good pleasure and arbitrary choice, a certain definite number, which can neither be increased nor diminished—and whom, by an irreversible decree and infallible foreordination, He predestinated to eternal life—all else He either passed by, leaving them in hopeless bondage to sin and death, or reprobated by a decree equally irreversible and infallible, to endless punishment. This theory is commonly known as the *Calvinistic*.

2. Another theory is that God, foreseeing that certain persons would exercise faith and repentance, chose them and predestinated them to eternal life, leaving all the rest to endless perdition. This theory makes salvation to depend upon human effort, which however God foresaw, and on account of which they were taken by Him into the number of the elect. This theory is called the *Arminian*.

3. Another theory is, that God chose certain nations to whom He would cause a revelation of his will to be made known. Hence all the members of such nations are called elect, chosen, not to eternal life,



but to the possession of the oracles of God and the enjoyment of the privileges and blessings of God's true religion. This theory, so far as I now remember, was first elaborately advocated by Mr. Locke, well known as an English metaphysician.

4. A fourth theory is, that the elect are all those whom God, by an outward sign of his own appointing, has received into covenant relations with Himself. This sign, under the Christian dispensation, is the sacrament of baptism.

By this theory, there is an important distinction between predestination and election. Predestination is God's purpose to save the elect; that is, all who put themselves under the protection of his covenant, and live according to its requirements.

Without deciding at present which of these four theories is the Scripture theory, or whether either of them can be so considered, I will say that this last named theory is the earliest which we find to have been distinctly taught in the Church by uninspired teachers.

Two important questions now present themselves for consideration.

1. What theory has our Church adopted? 2. And what is the Scripture doctrine on the subject?

1. What theory has our Church adopted?

This question is important to us for two reasons. (1.) We as members of the Church are supposed to hold, and are responsible for the doctrines which the Church holds, unless we express our dissent from them. (2.) But moreover, we recognize in the Church some authority to interpret Scripture, and to decide controversies of faith for us, and to teach us what we ought to believe.

The advocates of the 3d theory named above, have been so few, that there can be no pretence that the framers of our Articles and Liturgy intended to incorporate it into them.

The second theory, namely, the Arminian, was not invented until after the Articles had received their present form, in so far at least as the present subject is concerned. There can be no pretence, therefore, that the framers of our Articles and Liturgy intended to incorporate this theory.

Are the Articles then Calvinistic?

On this head, permit me first to call attention to three distinct facts.

1. The Articles—the same as they are at present, so far as this point is concerned, were first prepared in England, A. D. 1551. The opinions of LUTHER and the Lutheran party in Germany were well known and had acquired a great influence in England before this period. The professorships of Divinity at the two great English Universities, Oxford and Cambridge, were filled with Professors from Germany, who had been indoctrinated in Luther's views. But Calvin and Calvinism were but little known in England at so early a day.

2. On the accession of Mary, the Papist, A. D. 1553, many of the Protestants took refuge from her persecution in foreign countries. Some of them went to Geneva where they first became fully acquainted with Calvin and Calvinism. On their return to England, after the accession of Elizabeth, A. D. 1558, they became zealous in propagating the new views which they had learned during their residence abroad. We soon find dissatisfaction with the Articles expressed in re-

gard to the points of Election, Predestination, &c. The Articles, however, had not been changed. The change was in the men.—They had learned a new creed, and that creed was Calvinism. In 1595, nine new Articles, called the Lambeth articles, were proposed to be added to the xxxix, in order they might be Calvinistic. This would have been done, in all probability, if the Queen [Elizabeth] had not resolutely interposed.

3. In 1618, was held the synod of Dort, in which by order of King James, there were several English Divines. And though the opinions of Arminius were condemned (Arminius himself had died many years before A. D. 1609) by the synod, yet the English divines seem to have imbibed views very favorable to them; and from this period we must date the rise of Arminianism in the English Church. In the course of a few years those views became prevalent, and on comparison of them with the xxxix Articles, it was thought that they were reconcilable with those Articles. At any rate, when in A. D. 1628, a declaration was issued, forbidding all persons to interpret the Articles in any but the plain Grammatical sense, the Calvinists were displeased with it, because it was understood to be unfavourable to them, and to encourage Arminianism.

If now Calvinism was almost wholly unknown in England when these Articles were framed in 1551; if in 1595 the Calvinists thought it necessary to alter and add to the Articles, in order that they might speak their sentiments; if in 1628, the same class of divines thought a declaration requiring the Articles to be taken in their plain grammatical sense, unfavorable to their views, it would seem to be pretty certain that these Articles were not framed on the Calvinistic theory, and cannot easily be made to quadrate with it.

II. But this point becomes more evident on a comparison of the Articles as they stand, with those which the Calvinists tried to get incorporated with them.

1. Our xviii Article has the title "*of Predestination and Election.*" It declares Predestination to be God's everlasting purpose to save the elect, and proceeds to say:—Wherefore, they which be endued with so excellent a benefit of God, be called according to God's purpose, by His Spirit working in due season; they, through grace, obey the calling, they be justified freely, they be made sons of God by adoption, they be made like the image of His only begotten Son, Jesus Christ; they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity."

If, now, we ask who are these happy persons? the Article says they are the elect.—But to the further question, who are the elect? it remains silent. It never defines Election. It never says who are the elect, or how they became so. But Calvinism answers—they are the definite number of persons whom God from eternity chose and predestinated to eternal life. Calvinism, therefore, leaves no hope of salvation to any except this definite number. The English Church leaves the hope of being or becoming one of the elect and of salvation to every individual, on conditions, which he, by the grace of God may perform.

Thus we see at once that a wide difference between the two, opens



on this point. By the one theory, the character and final condition of every individual is fixed with an unalterable certainty before he is born, and that too with no regard to his choice, no regard to what he had done, might do or become, but only to the mere pleasure and good will of God. The other does not represent the number of God's elect as closed, but proclaims the offer of salvation to all men, places this inestimable benefit within their reach, by the assistance of God's grace, and exhorts them to faith and repentance.

2. One point more of contrast. The 16th Article declares that "after we have received the Holy Ghost, we may depart from the grace given, and fall into sin, and by the grace of God we may arise again and amend our lives." But it does not say that we *shall* "arise again and amend our lives," and therefore it does say by implication that they *may not*, and hence that they may so fall from grace as to be finally lost. Calvinism, on the other hand, asserts that they cannot fall away, finally so as to be lost.

Here again a wide difference opens between the two theories; the one declares that our salvation depends upon our continuing in the faith; the other declares that we cannot possibly fall from it so as to be finally lost.

3. I trust that we have now seen enough, without going farther, to satisfy us that our Articles are not Calvinistic, in two main features of Calvinism. I will, however, notice one point more. In the 31st Article it is declared that "the offering of Christ once made, is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual." Calvinism teaches that He made "redemption, propitiation and satisfaction, for the sins of the elect only."

III. But we have a higher standard to which appeal should be made. The Articles may be wrong; the Church may err, but the word of God is sure and infallible, and that is the standard by which our faith ought to be tested, the firm foundation on which it should be based.

1. In the first place, the Scriptures nowhere declare in express terms, that God has chosen from eternity, all that shall ever be saved. That is an inference based upon facts and arguments which on examination, will not be found to authorize or sustain such an inference.

We find instances in which it is expressly declared that God did foreordain and foretell an event, or choose a person for a particular and special purpose, which was accomplished accordingly. But certainly we are not authorized to infer from this, that He foreordains every event, or predestinates every person, thus binding up the whole round of sublunary events in an adamant chain of unyielding fatality. But on the contrary, we are to infer that because He foreordains some things, and makes the fact known by prophecy, that these things form the exception, and that as a general rule, events are not so foredoomed.

The only passage that occurs to my mind which can be thought to contain any such *general* declaration concerning the predestination of men to eternal life, is in Romans, viii, 29, 30. "For whom he did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born of many brethren. Moreover



whom He did predestinate, them He also called, and whom He called, them he also justified, and whom He justified, them He also glorified."

Now we are to remember that our present translation of the Bible was made in 1611, when Calvinism was prevalent in the English Church, and to a great extent under its influence. This bias towards Calvinism in the translation, has, in several instances, thrown difficulty in the way of the mere English reader, that one who reads in the original would never have thought of.

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BISHOP OF NEW JERSEY—EXTRACT FROM HIS ADDRESS TO THE  
CONVENTION—1843.

We invite attention to it.—"Brethren, this is my sixteenth Convention. I have been your servant now, almost as many years. At God's command, through you, unthought of and undreamed of by myself, I came, to do your bidding. I left for you one of the oldest and most influential parishes of our communion, abundant duties, a competent provision, my bosom friends, my children's home. I came to an obscure and feeble diocese; one half of which, I was assured, by one of your chief Presbyters, was dead, and could not be revived. But I have never, for one moment doubted, that I did right; or regretted what I did. I have found the best and truest friends. A happy home has grown up, to my hand, I have been favoured with as wide an influence, and with as large a confidence, as human heart could wish. And, best of all, the work of God, through His unbounded and unmerited benevolence, has prospered in my hands. The eighteen Clergymen of 1832, are sixty-one: the twenty-nine Churches, are now forty-nine. Twenty-nine Churches have been built, and one third of that number have been well nigh re-built. Nine Parsonage Houses have been added. The revival and increase, thus noted, I ascribe, under God, to the influence, direct and indirect, of the undertaking for Christian Education, in which, I have, for eleven years been engaged. And, under God, I rely, for the continuance of this revival, and the extension of this increase, on the prosperity of the two Institutions, now in successful operation, at Burlington. Burlington College is intended for the training up of Pastors. It is designed, also, as a central home, for Missionary Deacons. When, in a few years more, these purposes shall be fulfilled, the diocese will have no want of Clergy, of a proper spirit. There are already there, five priests, and six young men, preparing for the ministry. Ten years, with God to bless us, will double, from that source alone, the present number of our Clergy. I ask your prayers, that God may bless the work; that He may raise up for it, those who, in furnishing it with the endowment,\* which is all it needs, may find how true it is, which He hath said, 'It is more blessed to give

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\* Miss Rachel Bradford Wallace, late of Burlington, a lady of exemplary benevolence and devotion, has set the noble example: having bequeathed to the College two thousand dollars, for the support of such candidate, or candidates for orders, pursuing theological studies there, as the Bishop may designate. I find her excellent father, the venerable Joshua Maddox Wallace, in the Convention of 1793; (the ninth) and seldom absent through a period of nearly thirty years; during which, he was commonly on the Standing Committee, and in other chief offices of trust and care. Such fathers have promise of such children.



than to receive ;' that He may continue to the dear children in both houses, and to them who have the charge of them, abounding measures of His grace, 'that our sons may grow up as the young plants, and our daughters, as the polished corners of the temple.' Every year, as it convinces me of the pre-eminent importance of Church training, for the children of the Church, establishes in me more strongly the conviction, that we have here surpassing advantages for the work ; and, in its faithful prosecution, transcendent means of usefulness and influence. Nearly three hundred children are gathered now <sup>at</sup> Burlington. They come from every quarter of the land. They <sup>meet</sup> <sub>mut</sub>, as in a common home. They are knit together in the bonds of mutual love. They will disperse, with false impressions corrected, with prejudices removed, with attachments formed, with affections mutually won. The way to the parental heart is shortest, through the child. Sectional differences, will in this way, be diminished ; local and personal partialities will be removed ; the North will be drawn nearer to the South ; the East will be conciliated to the West. In this way, who can tell what permanence may be imparted to our civil institutions, what vigor infused into our great national interests, what harmony secured in our vast political relations ? Especially, when the Cross of our Lord Jesus Christ is made the central magnet of attraction ; especially when the Church of our Lord Jesus Christ is made the fold, for safety and protection. Give me your prayers, dear brethren, that I may have the strength and wisdom, which the trust reposed in me requires. Give me your prayers that God's work in my hands, may prosper and increase ; to the good of many souls, and to the glory of His great and gracious name.

Beloved brethren, it is the feast of the Ascension. As, on this day, the divine and holy Sufferer for our sins ascended to His glory. There at His Father's throne, He pleads the bleeding burden of his Cross, as our prevailing Intercessor. What a thought, to convince us of our sinfulness, that should require such a sacrifice for our atonement ! What a thought, to assure us of the love, which such a sacrifice failed to exhaust ! We have repaired together, to the altar, which commemorates the Cross. We have poured our hearts out there, in prayer, and penitence and praise. We have renewed our vows of faith, and purposes of holiness. Shall not the Saviour's love be so enkindled in our hearts ? Shall we not go, to do our Master's work, with minds chastised, and hearts subdued, to bear and do His will ? So, for the Saviour's sake, He will accept our service, and ourselves. So, shall He send His Holy Ghost, 'to comfort us, and exalt us to the same place, whither our Saviour Christ has gone before.'

GEORGE W. DOANE.

*Newark, Ascension Day, 1848.*

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That calling and condition in life are best for us, and to be chosen by us, which are best for our souls, which least expose us to sin, and give us most opportunity of serving and enjoying God.

## POETRY.

## ENGLAND AND AMERICA.

BY WASHINGTON ALLSTON.

Though ages long have past,  
 Since our fathers left their home,  
 Their pilot, in the blast,  
 O'er untravelled seas to roam,  
 Yet lives the blood of England in our veins;  
 And, shall we not proclaim  
 That blood of honest fame,  
 Which no tyranny can tame,  
 By its chains?

While the language free and bold  
 Which the bard of Avon sung,  
 In which our Milton told  
 How the vault of Heaven rung,  
 When Satan, blasted, fell with all his host;  
 While these with reverence meet,  
 Ten thousand echoes great,  
 And, from rock to rock repeat,  
 Round our coast:

While the manners, while the arts,  
 That mould a nation's soul,  
 Still cling around our hearts,  
 Between, let ocean roll,  
 Our joint communion breaking with the sun;  
 Yet, still, from either beach,  
 The voice of blood shall reach,  
 More audible than speech,  
 We are one.

## CHAUCER'S PREACHER.

He bore his great commission in his look;  
 But sweetly tempered awe, and softened all he spoke.  
 He preached the joys of Heaven and pains of Hell,  
 And warned the sinner with becoming zeal;  
 But on eternal mercy loved to dwell.  
 He taught the gospel rather than the law,  
 And forced himself to drive, but loved to draw,  
 For fear but frightens minds; but love like heat  
 Exhales the soul sublime to seek her native seat.  
 To threats the stubborn sinner oft is hard,  
 Wrapt in his crimes against the storm prepared;  
 But, when the milder beams of mercy play,  
 He melts and throws his cumbrous cloak away.  
 Lightnings and thunder (Heaven's artillery,)  
 As harbingers before the Almighty fly;  
 These but proclaim his style and disappear,  
 The nobler sound succeeds, and God is there.



## RELIGIOUS INTELLIGENCE.

*Monthly Missionary Lecture.*—That for October was by the Rev. J. W. Simmons, deacon, and the obligation, as well as some excellent hints as to the best method of evangelizing the Slave population were set forth. The Bishop as usual, read a statement of recent intelligence respecting the Missions of the Church, diocesan, domestic and foreign. Amount collected \$16 40.

*Annual Thanksgiving Day.*—It was observed on Thursday, October 26th, (that day being designated by the city authorities) in all our City Churches. In obedience to a resolution of the Convention there was a collection for the aged and infirm Clergy, amounting at St. Philip's to \$70 13; at St. Michael's \$41 50; St. Paul's —.

*Ordination.*—On Sunday 22d Oct., at St. Thaddæus, Aiken, Charles Theodore Bland, was admitted to the Holy Order of Deacons. The Sermon was by the Rev. C. H. Hall; Morning Prayer was by the Rector, (Rev. J. H. Cornish,) who also presented the candidate.

*Confirmation.*—This holy rite was administered at St. Michael's Church, on All-Saints day, Nov. 1st, to 76 persons—53 white and 23 colored members of the Protestant Epis. Churches in Charleston.

*Orangeburg, So. Ca.*—Extract of a letter dated 21st Oct.—“Notice having been given to that purpose, at a respectable meeting of gentlemen of this village, Addison Beach was appointed Chairman, and Henry Ellis, Esq., Secretary. It was then resolved to organize an Episcopal Church, under the name of the “Church of the Holy Trinity, Orangeburg.” The following gentlemen were then elected Vestrymen and Wardens,—Dr. S. B. Dwight, Chairman; Thomas S. Mood and John Marchant, Wardens; Hon. John M. Felder, Capt. John C. Row, John H. Felder, Esq., A. F. Mervino, T. B. Whaly, and Henry Ellis, Treasurer, and Addison Beach, Secretary. A Committee was then appointed to raise funds and select a site for a Church building, and report their proceedings at the next meeting of the Vestry. On motion, it was Resolved, That the Rev. R. D. Shindler be added to the Vestry. The Vestry then proceeded to elect a Rector, when the Rev. R. D. Shindler was unanimously appointed, who being present, and informed of his election, accepted the care of said Church. It was next resolved, That the Secretary inform the Bishop of South Carolina of their proceedings, and request him to take the “Church of the Holy Trinity, Orangeburg” under his Episcopal care and jurisdiction.”

*Missions of the Church. Diocesan.*—A Missionary reports: At your instance I undertook a Mission to the villages of Newberry C. H. and Laurensville. Laurensville was reached at an early hour the ensuing day; but I was dissuaded from the attempt to officiate at public worship, on account of the extreme illness of one of the principal friends of the Church, and other causes, until Friday night, when



divine service was held at Church, and I preached an unwritten discourse. The attendance on that occasion was not large, consisting chiefly of the few members of the congregation and others well disposed towards the Church. On Sunday 16th, after Trinity, I officiated at the funeral of Mr. A. Adamson, (the sick gentleman alluded to) by whose death the Church, of which he was a Vestryman, has sustained an irreparable loss. The burial service was held at the Church, where I preached on the solemn occasion, without notes, and concluded the service at the grave. A very large congregation comprising the whole community of Laurensville attended. At 3 o'clock of that day, Evening prayer was said, and repeated at candle light: at both times I delivered a written sermon before a numerous assembly. The Church of the Epiphany, Laurensville, is regularly organized, having a Vestry and Wardens, who are about to apply for an act of incorporation. Their house of worship, built of brick in a neat style, 30 feet in width by 50 in length, will accommodate about 300 persons: and has an organ gallery where some few colored persons may at present find sittings. The whole cost of the building and lot, part of which may hereafter be appropriated to a Rectory, was \$2,330; of which sum \$1,880 have been already paid, leaving a balance still due of \$450, and to meet which there is no provision nor prospect other than by an appeal for assistance from churchmen elsewhere. This Church edifice is now ready for consecration, which is prevented by the trifling debt specified, and reflects the highest credit upon the zeal and liberality of the congregation, consisting at present of about 12 adults and 4 children. But though few in number, those persons are anxious to obtain the services of a resident Missionary; and pledge themselves to raise \$50 per annum, half the estimated price of board in that village. They think that their community presents a fair field for Missionary labor, and confidently believe that by the services of a faithful and efficient ministry, the Church would increase and prosper. The public Academy of Laurensville is without a Teacher. An election to supply the vacancy will take place in November next. By an early application there is no reason why a Missionary of the Church may not as well as another succeed to the appointment which the Trustees declare open to the candidate best recommended, that is most deserving; and, dependent on the merits of the Teacher, the office is worth from \$500 to \$800 per annum. I was informed at Newberry that the Court House in which I had expected to officiate that night was, from some injury of the building, considered unsafe for a public meeting; and that no other place suitable for public worship could at the time be obtained. I was obliged to yield to the necessity of circumstances and left the place without having had an opportunity to hold divine service. They think that an approved Minister would soon gather up existing materials for a congregation. They, of course, are not able to do much in the way of his support; but are willing to do what they can; and boarding can be had there at the moderate price of \$100 per annum. The two Academies, male and female, of Newberry, are without Teachers. A Church Missionary stands as good a chance as any other to be elected to either station, which is worth from \$500 to \$700 per annum, it being understood that the Teacher of the Female



Seminary must be a married man. This brief Missionary tour, the spiritual result of which can only be known in eternity, though not unaccompanied by fatigue in the 150 miles of its stage travelling, and a great portion of that by night, was kindly received by the friends of the Church and the community at Laurensville: and justifies the hope that, under the solemn visitation of Providence already noticed, the divine message then delivered will not be without a salutary impression.

*Domestic. Mississippi.*—Rev. E. H. Downing, (late of South-Carolina,) reports: "Kirkwood is a small colony, composed mostly of Episcopalians. It has not been settled longer than 3 years. There are in this place fourteen communicants. Once a month Mr. Downing officiates in Canton, 27 miles distant, where a parish has been organized, and where there are about ten communicants."

*Louisiana. Baton Rouge.*—Rev. J. Burke, (late of South-Carolina) reports: "Our church is not yet completed, but we hope that it will be ere long. We want a bell, a baptismal font, vessels for the altar, and an organ. From the fact that we cannot find teachers either qualified or inclined to take charge of our Sunday-school children, the whole and sole duty of instructing devolves on the pastor and one or two others, who have from the beginning been faithful and consistent."

*Indiana. Mishawaka.*—The Missionary reports: "The people are becoming better acquainted with the principles of the Church, and therefore more strongly attached to it. A few valuable Church books, presented last year by a member of Emmanuel Church, Brooklyn, have been the means of much good in this respect. They are eagerly read, and in this way the truth may often be presented in the most effectual and least objectionable way."

*Saundersville.*—"When we look around us, here in the West, and see the zeal of others in active operation, building their houses of worship all over the country, and settling ministers and appointing Missionaries, not only in the flourishing cities and populous towns, but in every rising settlement,—when, probably, more than the whole amount of our Missionary fund is annually expended in one single state,—in short, when we see the Church the last to occupy her position,—never beginning to do her work until all the hostile elements are set in array of opposition against her, and the roots of prejudice thread the whole soil,—instead of expressions of dissatisfaction, we may well wonder at the favourable results of our labors, and attribute it, in confidence, to the perpetuity of Christ's presence in His Church, so that 'the gates of hell shall not prevail against it.'"

The Editors remark: "Almost every nation of the earth is sending here its representatives to mingle with the general mass, and to stamp their impress, for good or evil, upon the future character of this people. The bold, the enterprising, and the reckless, as well as the needy, the ignorant, and the vicious, are pouring in from every quarter. When we regard the character of the race which shall spring from these, who can fail to estimate the importance of their religious training and instruction. It is no inconsiderable portion of the world which God is entrusting to us, to supply with the knowledge of the Gospel and the means of grace. If we neglect them, who shall sup-



ply their spiritual wants, or to whom can we transfer our responsibility? Who shall answer for us, or how shall we be able to answer, when we shall be called to render an account of our stewardship."

*Foreign. Africa.*—Rev. H. Payne writes, January 2d, "Congregation this morning about 200. The larger proportion, excepting our boarding scholars and family, were women. They appeared attentive as usual; but oh! when shall there be "a shaking amongst these dry bones."....Sunday, February 13th.—To-day little has been thought of by the people but war. It was not wonderful, therefore, that we had a mere handful of people at our public services. Still with our own family, even this made a congregation of one hundred.....I have been much gratified this evening, while sitting in the piazza, to hear the bell ring for family prayers in the house of two of our native members lately married and living on the Mission premises. There are now six such families, whom being young, I have hitherto required to attend prayers in the school-house. About two weeks ago, however, they commenced, of their own accord, after prayers in the school-house, meeting together, in the largest house, for the purpose of reading the Word of God, singing and prayer.....In the afternoon administered the Communion to twenty-five professing Christians. It was pleasant thus in the midst of war to have a peaceful refreshing table prepared by our Shepherd in the presence of our enemies.....I found the teacher all alone in the Mission-house. He says, that since the two towns near him were burned by the Cavalla people, he has found it impossible to induce children to remain in school, or even to come to the house during the day. He, himself, is so much afraid, that he sleeps in the native town at night. Under these circumstances, I instructed him to make no further effort at present towards keeping up a school. I preached, at the request of the people, in the only remaining town near the Mission-house, to a small congregation, the people being generally engaged in strengthening their fortifications. I was treated with usual civility.

"After concluding the services, I proposed to the head-men present to enter into an agreement with their adversaries, to spare innocent women and children who might fall into their hands during the present war. This had been done in the war three years ago, when the Cavalla people had it in their power to kill the women and children of Grahway, and I made the above proposition to the Wotteh people, because in their attack on Di-ima Lu, they had set a new precedent by killing a poor old woman. My proposition was not entertained for a moment, however, by the Wotteh head-men. They said it was natural for me and other foreigners to feel averse to the practice which I would have them discontinue, since it was not our custom, but that it was equally natural for them to like theirs, and they meant to adhere to it. I could do nothing more, but remind them, as I endeavored to do in all seriousness, that God is the sure avenger of the suffering innocent."

*China.*—The Missionaries write: "A little girl has been bound to Miss Jones for a term of years—to be, as we trust, only the first fruits of a numerous school. Besides this, the ladies of the Mission paid a visit to the females of the Wong family, who are our near neighbors,



and were received with much freedom and interest. This day's events I regard as an effectual breaking of the ice in the matter of instructing girls and women here. . . . All the instrumentalities for doing good to others, which could be employed in a christian land, may also be employed in China. Preaching, distribution of tracts, education, visiting from house to house, and healing the sick—all these means we are perfectly free to use in this place, and to a degree limited only by the strength and ability to labor possessed by each one of our little company. June 8th.—At six, this evening, Bishop Boone laid the corner-stone of Trinity Church; dimensions about eighty feet by forty; ground and building to be paid for by sale of pews; chaplain to be written for, through English Church Missionary Society, and his salary provided for by assessment on the pews.

"This understanding is one of great interest to us here. Without dwelling on the general advantages of a suitable place of worship, we might, as Missionaries, call upon those who long for the spread of the Gospel, to rejoice with us in the prospect of the successful accomplishment of this project. If finished within the anticipated time, this church will be the first, at once both Protestant and Episcopal, erected on the soil of China. There have been Episcopal, but they were Romish; and there are Protestant, but they are Congregational."

*Translation of the Bible.*—"I regard the accomplishment of this undertaking as the *sine qua non* of extensive success in Chinese Prot. Missions. Previous translators—Marsham, Morrison, Milne, Medhurst and Gutzlaff have done very much, for which all new-comers to the field must feel towards them an affectionate gratitude. It is because of what they have done that I myself, for instance, am able to communicate any religious instruction to the people I come in contact with in these parts. . . . This being Ash-Wednesday, service was held at the Bishop's house, at which I officiated and preached a sermon, adapted to the beginning of this solemn season of our ecclesiastical year. . . . On the 24th of February, the land for the school-buildings was secured, at a convenient distance from the city, and in a healthy and pretty location. The buildings were immediately commenced. The walls are now nearly up, and the roof on. The dimensions are these: the main building in front is 120 feet by 30 feet, 40 feet including the verandah; in the rear are two wings, each 60 feet long; the whole is two stories high, and will be completed early in July."

Bishop Boone writes: "Mr. Spalding informed you by the last mail of Mr. —'s very handsome donation for our CHURCH. I know not that my heart was ever more affected by grateful emotions to God, than on the receipt of this letter. It was not so much the fact, that an object which had been for months a subject of great interest and of constant prayer, was suddenly put into my power, that affected me, as the manner—this being the second instance within so short a time in which God had put it into the heart of single individuals to aid us so munificently. This seemed to mark the gift so distinctly as a divine token for good, and afforded us such manifest evidence of God's gracious blessing upon our Mission, that we accepted the gift as directly from his own hand, and rejoiced before him with hearts full of gratitude for his goodness."



The amount reported for the month as received for Domestic Missionaries \$659; from South Carolina 00. For Foreign \$1,081; from South Carolina \$232.

*General Prot. Episcopal Sunday School Union.*—From the 22d Annual report of this valuable Society, the constitution of which is strictly conformed to Church principles and usages, we extract as follows: they are words of "truth and soberness," and if some of them are printed in our Magazine, they will bear re-publication.

"The affairs of the Institution generally have undergone no material change since the last Annual Report, and excepting that the measures of enlarged usefulness which it commenced, by reducing the prices of its Books of Instruction, and by the issue of a Library of unequalled cheapness—which have been set before the Church in various ways—have not as yet met with that full response which it was hoped would be given, the prospects and promise of the Institution are as great as at any former period. In the Editorial Department the Committee have endeavored to pursue that sound and conservative course which they have set forth in their last two Annual Reports, and which has received the unanimous approbation of the Board and of the Society, viz: "that in the selection and preparation of books for publication, the Executive Committee feel bound to recognize, in all their teaching, the *distinctive* principles of the *Protestant Episcopal Church*; otherwise there would be no need of an organization separate from that which aims to inculcate only those general truths, on which it is supposed there need be no difference of opinion among good men. But while it is deemed the duty of the Society to exhibit the distinctive features of a Church Institution, it does not forget that it is an Institution of the *whole* Church, and not an organ for the dissemination of any peculiar opinions in it. And their desire and aim will be to furnish books which present in their integrity those, and only those great truths, which are plainly recognized in all the authorized standards of the Church. In carrying out what is thus believed to be the design of the Society as a Church Institution (distinctive in relation to those without, and catholic in relation to all within,) we cannot expect that every publication will be equally acceptable to all who may use it, nor in very sensitive times, as at the present, can we expect to avoid the opposite objections which some of extreme opinions may entertain, that on the one hand we are not sufficiently distinctive, and on the other, that we are not sufficiently liberal." And, in order to give security and confidence in its operations, the Executive Committee, two years since, passed a resolution, "that hereafter it be the rule of the Committee that a copy of all the printed works of the Society shall be sent to each Bishop of the Church in the United States, one month before the publication of the same by the Union." "Aware of the extreme delicateness of their task, in recommending Sunday School Books, which may be *generally* acceptable in the Church, especially in a time of extreme sensitiveness on disputed points, the Executive Committee have thus sought the aid of those whose opinions are entitled to the greatest weight, and they will gratefully receive any suggestions that may be offered them from so



high a source, and give them their most respectful consideration." It cannot be presumed that the publications of the Union, which are now attracting the severe scrutiny of minds unusually awakened, are free from the imperfection and error which attend all human works. In a Library comprising so great a variety—Narrative, Biography, History, Poetry, Allegory, Catechism and Devotion, it is altogether probable that expressions may be found which have inadvertently escaped revision, and which in themselves are liable to objection, even when the design and scope of the book are most salutary. No work can be found that is *above* criticism, and the Committee do not wish to publish any *beneath* it. Even the Divine Word is made to signify differently to different minds. But with all our allowed diversity of opinion, we believe there is a *common* ground."

*Sabbath.*—Extract of a letter: "Who would have thought that a proposition would have come from *New England*, to abolish the Sabbath, and run the rail cars on Sunday, so as to convert it into a day of recreation. These are signs of the times. '*Facilis descensus averni*,' first Calvinism, next Socinianism, then Liberalism, and what other ism will follow, there is perhaps no *word* in the English language sufficiently diabolical to include."

"It will greatly please the friends of good order and the Sabbath in Western New York, to learn that the running of trains on the Sabbath has been discontinued on the great lines of railroad from Albany to Buffalo. The conviction of the demoralizing tendency of these trains, as well as of their unprofitableness has been gaining ground in the community very fast, and it has at last reached the proper place. We cannot but hope that the good example will not be without its influence upon other companies in the country. The Syracuse Recorder says: "We are at length to have quiet Sabbath,—so far as the passage of the cars are concerned—the chief annoyance to devout people on the line of railroads. Where the credit of this consummation is due we know not. We presume that the Postmaster General has had as much agency in the matter as any individual, as we have observed a progressive discontinuance of Sunday mail routes, by his order as we suppose. The main reason we have heard given for the continuance of the Sunday trains from Albany to Buffalo, has been the necessity of them to carry the mail."

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#### OBITUARY NOTICES.

Departed this life, at Paris, on the 7th September, Mrs. GEORGE EDWARDS,—a lady well known in this community, esteemed by the many, and beloved by a large circle of relatives and friends, and we may add, by the poor, to whom her kindness and alms were habitually extended. She was for many years a communicant of St. Philip's Church, Charleston, and her brethren and sisters of that flock mourn the loss of her sympathy, and of the assistance which a bountiful providence enabled her to render for administering relief to the indigent, and for sustaining and advancing the welfare of the Church—in which she felt no common interest. In her last hour, mindful of those in adversity she directed for them a token of her affection. "Blessed is he that considereth the poor."

"Youth and the opening rose  
May look like things too glorious for decay,  
And smile at thee ; but thou art not of those  
That wait the ripen'd bloom to seize their prey."

Died, at Kirkwood, Madison county, Miss., on the 24th ultimo, in the 22d year of his age, CHAPMAN L. ANDERSON, the youngest son of the late Dr. Anderson, of Camden, S. C.

He was ill but a few days, and it was not until a few hours before he breathed his last, that his friends saw with anguish, that he could not live. But it was to him, as we humbly trust, gain to die ; as it is to all who depart hence in the Lord, relying only on the infinite merits and most precious blood of that immaculate Lamb, that was slain to take away the sins of the world.

In the death of Mr. Anderson, this infant colony and parish has suffered a most afflictive bereavement. We mourn the loss of one who was justly dear to us. His loveliness of character rendered him beloved by all that knew him ; his education, talents, and accomplishments were such as to fit him for a career of usefulness and honor ; he was a child of the Church, and of many prayers. We little thought that he would be the first of our number taken away. Youth and health seemed to promise him length of days ; alas, we little thought that *his* would be the first grave in our Churchyard ! But so it is. God grant that the impressive lesson may not be lost upon us. Surely there is a voice in the solemn silence of that early grave, which admonishes us to prepare, while we may, for death and eternity.

E. H. D.

KIRKWOOD, Sept. 19, 1848.

[We regret that the above was not received in time for the October number.]

#### ACKNOWLEDGMENTS.

The following amounts have been received for Domestic Missions, during the month of October.

Monthly Missionary Lecture, Domestic Missions, general,	- - -	\$5 05
St. Philip's Charleston, Bishop Freeman's Mission,	- - -	32 00
Do. Bishop Kemper's Mission,	- - -	32 00
Do. for Jews,	- - -	5 00
		<hr/>
		\$74 05

J. K. SASS,

*Receiving Agent, Diocese S. C.*

The undersigned gratefully acknowledges through the hands of J. K. Sass, Esq., from *St. Michael's Sunday School* for the education of a *Divinity Student* \$25 ; from *Trinity Church, Columbia*, \$5 ; and from *Church Offerings of St. Michael's* for educational purposes, \$5 67. Also, a box containing a variety of articles of ready made clothing, contributed by several ladies, from the Parishes of *St. Michael's, Charleston* ; *St. John's Berkley*, *St. Stephen's*, and *Upper St. John's and Edisto Island*. Also, letter and cap paper, steel pens, some Greek, Latin, and School books, from members of *St. Michael's* and *St. Philip's Churches, Charleston*.

JAMES LLOYD BRECK,

*Agent for the Nashota Mission.*

Nashota Lakes, Wisconsin, 16th Aug., 1848.

Protestant Episcopal Society for the advancement of Christianity in South Carolina. The Treasurer reports the receipt of the following collectons in aid of its funds.

St. Michael's	\$54 00	Christ Church,	10 00
St. Paul's	28 37	St. Philip's	70 65
Trinity, Edgefield,	10 00	St. Thaddæus, Aiken,	16 98
St. John's, Winnsboro'	12 78		<hr/>
			\$202 78

#### CALENDAR FOR NOVEMBER 1848.

1. All-Saints.	19. 22d Sunday after Trinity.
5. 20th Sunday after Trinity.	26. 23d Sunday after Trinity.
12. 21st Sunday after Trinity.	30. St. Andrew's.



JUST RECEIVED:  
**The Church Review, No. III. for October.**

CONTENTS :

- Art. I. "Kendrick on the Primacy."
- II. Origin and uses of the Creeds.
- III. Primates of all England.
- IV. Bishop Chase's Reminiscences.
- V. Oliver Cromwell.
- VI. The Catacombs of Rome.
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May 1.

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1847.	1848.
Amount brought forward for	Amount brought forward for
Vol. XXIV. \$426 00	Vol. XXV. \$311 50
Rev. Alex. W. Marshall, 6 00	Rev. M. H. Lance, Georgetown, 3 00
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\$438 00	\$317 50

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CHARLESTON, Sept. 1, 1848.

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HENRY TRESCOT, Esq., Cashier of the State Bank, for Missions without the United States, under the direction of the Society above named, commonly called *Foreign Missions*.

EDWARD BLAKE, Esq. Teller of the Bank of South-Carolina, is Agent for receiving any contributions to Bishop Chase's Institution, *Jubilee College*.

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